THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort."—SIR HUMPHREY DAVY.

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RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

I DID not expect to have the pleasure of speaking to this congregation this afternoon, but I deem it a privilege to add my testimony to that which has been imparted to us concerning the life and mission and resurrection of Jesus Christ. I do not know that the day on which the grand event of the resurrection is celebrated is really the proper anniversary; but that does not matter so much as the great fact which is recognized, to some extent at least, in the Christian world. We Latter-day Saints join with other believers in the Lord Jesus Christ in celebrating that event which took place many centuries ago, the truth of which is attested by a number of those who were witnesses to it and who have left on record their testimony. It was a glorious day—the Sabbath day, that is, the New Sabbath, the Sabbath of the regeneration, the first day of the week, when Mary Magdalene went to the tomb where the body of her Lord had been interred, and found that the sepulcher was empty, and when, after making inquiries of the first person to whom she could speak in the garden where the tomb was, concerning the place where the Lord had lain, found that she was speaking to the risen Redeemer. We are not dependent upon her single testimony in regard to this, but a number of the apostles, also, were witnesses to the resurrection. Jesus of Nazareth, who had been slain on the cross and had been buried in a tomb prepared

for Him, on the third day appeared to them; and they have given us their witness that they saw Him and heard His voice; that He ministered to them, and that for a number of days, forty days, at any rate, from time to time, He appeared among them and gave them instructions. His teachings during that period are not recorded, or if they are we do not have them in our present volume called the Bible. In the New Testament we have some few teachings that He gave to His disciples, but great numbers of His discourses to them are not now extant. But He appeared to them, and they bear testimony to the fact; and after He had left them and had departed and gone into the eternal world, we learn that He appeared to Saul of Tarsus, when he was on his way to obtain additional power to persecute the saints of those days, the believers in the resurrection of Jesus Christ.

In addition to these evidences that are recorded in the New Testament, we have, as we have heard this afternoon, testimonies concerning the same event, by those to whom the Lord has appeared, in the latter days, in the present dispensation. The testimony of Joseph Smith is on record to the effect that the Son and the Father appeared in heavenly vision to this boy when he was between fourteen and fifteen years of age. We have the testimony, also, of the appearance of our Savior in the Kirtland temple, which is recorded in the book of Doctrine and Covenants, section 110. In section 76 of that book, we have the testimony of Joseph Smith and Sidney Rigdon who, in glorious vision, beheld Jesus, the risen Redeemer, at the right hand of God, and heard the voice proclaiming that He is the Savior of the world, that He was with the Father before the world was, and that by Him, and through Him, and of Him, the worlds were created, and that the inhabitants thereof "are begotten sons and daughters unto God." In addition to these manifestations which are on record, the Savior has appeared from time to time to individuals, and their testimony, added to those testimonies which we already have, make up a cloud of witnesses that Jesus of Nazareth was indeed the Son of God—He who was born near Jerusalem, who lived among the people there, who was despised and rejected of men; the Messiah, but was not so received by His people the Jews, "for he came to his own, and his own received him not," ministered among the people, healing the sick, comforting those who mourned, bearing witness that He was the Son of the Eternal God, and that though He should lay down His life He should take it up again. We have many witnesses that He who died on Calvary was risen from the dead; that He afterwards appeared to His apostles; that He was indeed the Son of God as well as the Son of Mary; that He lives; that He is our Redeemer; that by obedience to His laws and commandments which He enunciated when He was in the flesh, and which He has renewed in the day and age in which we live, we may obtain full salvation from our sins, from death and the grave,

from the powers of evil and from everything that destroys, and rising above all, may be crowned with the blessing of eternal life, endless increase, in the presence of God, and the Son, and the Holy Ghost, forever and ever.

In the Christian world, at the present time, there are various opinions and ideas concerning this great Being who was called when in the flesh Jesus of Nazareth, the grandest and mightiest personage who ever walked upon the footstool of God. There are none like Him. There never was one equal to Him in the flesh; there never will be, till that which is perfect is come, and those who are crowned heirs of God and joint-heirs with Jesus Christ will be made like unto Him and will share in His glory. He is looked upon, by a great many people who consider themselves wise above their fellows, as merely a very great teacher of theology, a great light in philosophy, an examplar of morality, somebody worthy of imitation, whose precepts are in the nature of divinity, whose doctrines are for the benefit of all mankind. He is viewed in that light by a great many people who do not believe in His deity and His divinity. They do not believe the story of the immaculate conception, as it is called—I do not know that WE believe it exactly as it is taught by a certain section of modern Christianity; but we believe in His divine origin. We believe the testimony of John, which we read in the first chapter of the gospel according to Saint John, that "in the beginning was the Word, and the Word was with God, and the Word was God, and that all things were made by him." We believe, also, that He was the Son of the Father; that is why these terms are used. He taught this doctrine Himself; that the great Creator, the Architect of the Universe, the Supreme Being whom all mankind should worship, was His Father, and not only His Father but the Father of His brethren, those whom He called to His aid in His ministry, and all mankind; that the spirits of men are the offspring of God, and He is the great Father of all. We believe that Jesus Christ is, as He is spoken of in the New Testament, "the firstborn of every creature." How many ages upon ages, before the foundations of this earth were laid—to use a common term—He lived, we do not know; that is not revealed to us; but He is called, in another part of the scriptures, "the beginning of the creation of God;" He was the firstborn; God was His Father, and He is the Father of the spirits of all men.

Now, we believe that testimony of the old scriptures, because it has been renewed in our own times, and the Lord has given us the means whereby we can inquire of Him, and learn of Him; and by the power of the Holy Ghost—which bore witness concerning Christ when He lived, before He came in the flesh, and after His departure, by the power of the same Holy Spirit, manifested according to divine law, we can learn these things for ourselves. Our testimony, in association with the testimonies of the ancients

and the moderns, concerning Jesus Christ, is that He was in very deed the firstborn among the spirits that came down and have come down to inhabit this globe; but not only that, we believe in the testimony that is meagerly given in the New Testament, that God, the Eternal Father of His spirit and our spirits, was also the Father of his body; that He is "the only begotten" Son of God in the flesh, and the firstborn in the spirit. We believe that He is the greatest, the mightiest, and the grandest character that ever tabernacled in the flesh; that He set an example worthy of the imitation of all people; that by following in His footsteps we may go back, as He has gone back, into the presence of the Eternal Father, and obtain not only salvation, as the term is commonly used, but exaltation, glory, power, dominion, endless increase of light, and truth, and intelligence, and wisdom, and might forever and ever; and that is the only way whereby we can attain to that degree of glory which has been spoken of. There are various glories, different mansions in the kingdom of the Father, as Christ told His disciples: "In my Father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also."

In the vision that I referred to just now, in section 76 of the Doctrine and Covenants, this splendid doctrine touched upon by our Savior, in the old times, is amplified; the Lord has revealed it to us, made it clear and plain, and it is one of the most glorious revelations ever given to mortal beings, though it is not so regarded by the world. The time will come when they will understand it, perhaps. I do not know that all the Latter-day Saints realize the fullness of its beauty and glory. They should read it repeatedly and ponder upon it. It opens eternity. Futurity is measurably made clear to the mental vision. The veil is lifted, and the glories of the celestial, the terrestrial, and the telestial spheres are plainly made manifest. We learn something about the opportunities that can be had by those who receive the gospel of Jesus Christ, and they will be entitled to this "eternal and far more exceeding weight of glory" than will come to those who, having rejected the truth or having neglected to receive it in this life, afterwards obtain it in worlds to come.

Our testimony, then, is that Jesus of Nazareth was the Son of God, the firstborn in the spirit, the only begotten in the flesh; that He lived so that death had no hold upon Him. "The wages of sin is death," but He did no sin, so death had no claim upon Him; that is why He declared: "No man taketh my life; I have power to lay down my life, and I have power to take it up again, and this commandment have I received from my Father." So Jesus, who was sinless and upon whom death had no claim, when He was arrested and taken to judgment, yielded Himself up and was "led like a lamb to the slaughter," as Isaiah had predicted concerning Him. He voluntarily gave Himself up, that He might, upon the cross, expiate the sin of our first parents who trans-

gressed the law that God gave them, and introduced death into the world by disobedience; and He, by obedience, introduced life into the world. In Him was the regeneration. In Adam came the generations of men in the flesh, on the face of the globe; and in Jesus Christ came the regeneration, which comprehends the resurrection from the dead; and so, as the apostle Paul writes, "As in Adam all die, so in Christ shall all be made alive." So that, what Christ atoned for, on Calvary's mount, was something that covered the whole race; all dying, all having to pay the penalty of death. Some few, according to the history in the scriptures, have been translated so that they did not see death. Elijah and Enoch have been spoken of in this connection, and I have no doubt Moses was in the same category. In the Book of Mormon we read of three Nephites who were also translated. But this is a temporary action on the body; it is changed so that it can live. John the Revelator, the apostle, according to the testimony we have, was also translated so that he did not see death, but remained as a witness. But the time will come when they also must pass through the ordeal called death; that is, the separation of the spirit and the body. The body without the spirit, is dead.

Death must pass upon the posterity of Adam. Every person who breathes the breath of life, on this globe, has to pay this penalty. Part of the education of the sons and daughters of the living God, is that they they may pass through sorrow, and pain, and darkness, and tribulation, and trial, and testing, and finally pass through death. But in the resuscitation of Jesus Christ comes this great boon to all the human race—resurrection from the dead. He declared, "I am the resurrection and the life." As Paul writes so beautifully in the fifteenth chapter of the first epistle to the Corinthians, Christ was "the first fruits of them that slept," and Paul tells us that the next fruits are "those who are Christ's at his coming." But He declared that He laid down His life for all. In the fifth chapter of the gospel according to St. John, twenty-eight verse, we read: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." So there are two grand divisions of the resurrection, and Christ is the first-fruits of them that slept, afterwards are those who are Christ's at His coming; they are then to come forth. Those who are alive and remain when He comes, the apostle declares, shall be caught up to meet Him; they will be quickened; they will pass through the death change; they must do so, and then will come the quickening. Christ is the great magnet of the resurrection, and to Him will naturally go those that are in Him. We shall find that there is a natural principle in it, just as natural as the law of gravitation, just as natural as the attraction which causes steel and iron to go to a magnet. We do

not understand the real principle of that; we give certain names to it, that is all; but we know that force exists. So, the resurrection is a mystery to mankind, and a great many people reject it.

Some of our modern teachers, calling themselves Christians, deny the reality of the resurrection, deny the literal resurrection of the body, because they can't understand it; but that is not good logic. There are many things we cannot understand that we believe; in fact we know they exist; and yet we do not understand the modus operandi by which they exist. The resurrection that Jesus Christ taught, the resurrection that His apostles taught, is the resurrection of the body, and it comes to all. In the seventy-sixth section of the Doctrine and Covenants, which I referred to, there is one paragraph that some of our own people interpret to mean that the "sons of perdition" will not be resurrected; but if you will read the twenty-ninth section of the Doctrine and Covenants, you will find that the doctrine of the universality of the resurrection of the dead is taught in the plainest possible language. The Lord declares that they shall all come forth from their graves, yea even all, and not anything shall be lost, not a mote, or a hair of their heads; everything shall be restored in this grand work of regeneration, Christ being at the head.

(To be continued.)

BUILD UPWARD.

"A MAN does not command his resources of physical strength until he has so trained and developed his body that each part supplements every other part and bears the strain with equal power of resistance. When every part has been developed to its highest point of efficiency, and the whole body answers the control of the will with that completeness of strength which has its source in harmony of the parts through unity of development, the man has come into full possession of his physical resources. In like manner the man comes into complete mastery of himself, when through self-knowledge he presses every force and faculty into activity, and through activity secures for each its ultimate perfection of power and action."

We have been told to emulate the example of good men in our efforts to develop ourselves. That can be done in so far as we are building upon our foundation. As we see the strong and commendable points in another, we make efforts to incorporate them within our lives, and thus we rise above ourselves, and call this self-development.

Men say "Give your heart to Jesus," but how shall it be done? Jesus is the one perfect example for emulation. Can we reach the point to which he attained? Why not? His words were not idly spoken and from what He has said it is expected of us. It can be

done only by a slow and steady growth upwards, and the task is doubly hard when we have a weakened body upon which to build, and especially is this true if the weakness has been brought upon ourselves by our own neglect.

In the development of character, we must not lose sight of the fact that in all this development we should be ourselves. You cannot adopt the habits of another and seek to tack them on to yourself, and be the perfect man that you are aiming at, any more than you can tack the side of one house to another of different architecture and still maintain a fit.

Plant growth is faster than animal growth and the higher up in intelligence we go the slower the growth. Man develops slowly and in that kingdom the development is in direct ratio to the intelligence. Some men reach a higher plane than others and this in accordance to the energy put forth.

There is an opportunity for every young man to build, but he must build thoroughly and well if he wish the building to stand. One writer has said, "Build you ever so cunningly, young man, you have builded in vain if you have not builded to help humanity." Men are learning to read men as they read the open pages of a book, and the time is fast coming when you will be taken for your real worth and not for what you appear to be worth. Your appearance will be the outward expression of your inner self.

You may be famed and you may reach such prominence that men will rear costly monuments to your memory. They will perish in time, and unless you have carved your name on the hearts of humanity your work has been incomplete.

No man can build that lasting character unless he has a deep and abiding faith in God. It is vain, for he has nowhere to lay the foundation. Trusting in God makes us more trustful of humanity. The strong man, like the strong building, can weather the fierce storm, for his foundations have been deeply laid.

Let us build, then, such characters as will reflect credit to our ability and will leave monuments—lasting monuments for future generations to see, that our lives may be beacons to keep from the shoals some passing ship, that it may successfully reach the harbor.—*Liahona the Elders' Journal.*

NOTHING on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man, it is the color which love wears, and cheerfulness, and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—BEECHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 10, 1911.

THE LATTER-DAY SAINTS AND THEIR OPPONENTS.

IDEALS are an inspiration and an aid to human progress. To have a clear idea in our minds of what we ought to be, and then endeavor to realize it, will help us on the pathway to attainment. Those who assume to teach or influence others upon matters pertaining to religion ought to have the highest ideals. From none ought a firmer allegiance to God and His truth be expected. Those attempting to teach others for or against certain things that may affect their eternal destiny ought assuredly to be earnest and conscientious. To be a true witness for God is a great and responsible calling. There are so many churches, teaching such different doctrines, that we fear the responsibility of a religious teacher is not adequately felt. Generally speaking, the members of each sect feel satisfied that they are right, and that those who differ from them are to some extent wrong. A sense of self-esteem and of loyalty to the particular organization to which they belong, usually leads ministers and people alike to oppose anything that comes in conflict with their views. Notwithstanding this, adherents of the prevailing religions are fairly tolerant towards each other. While one may claim the advantage in one respect, another will claim to be nearer the truth in another way. Uncertainty is the common characteristic of them all, yet as they appear to be able to argue the point with each other, and as none claims any very decided superiority over another, they get along tolerably well as a rule.

But when the ministers of another church come amongst them, and declare that the doctrines about which they are uncertain and divided are now made clear; that the Lord has revealed Himself to men on the earth again, and restored the gospel as taught by Christ and His apostles—then, with one accord, members of the different churches in substance reply—"No; the Lord does not reveal Himself any more. There is no more light to be had than we have got in the Bible. We don't believe in revelation, and we won't let you preach about it." Yet such is the claim that is made by the missionaries of the Church of Jesus Christ of Latter-day Saints. They can cite abundant scriptural promises that the Lord will reveal Himself to those who desire to know His will and keep His commandments. They can produce conclusive evidence

that God has indeed spoken in these days and restored His gospel and authority to the earth. As a rule the people will neither listen nor reason. Apparently they would rather be without the truth than admit that their religion is not the true one. If any of them should manifest a disposition to investigate, the ministers are immediately on the warpath, with an unreasoning and malicious opposition to the message of truth and restoration.

Now it is clearly evident that this is not the proper way to receive the earnest declaration that God has again spoken to men on the earth and restored His gospel and authority. It is simply evading a great issue. The popular view and clamor has never been a reliable test of God's truth and it is not now. Unless the teachings of Christ and the repeated declarations of scripture are not true, the popular mind is a false guide. It is strange that so many fail to see this point, and allow themselves to be governed more by the prevailing opinion than by the convictions of their own mind and heart.

Under such conditions, the teachings of the Latter-day Saints have not had a fair hearing. This is greatly to be regretted, not so much for the sake of the Church or its missionaries, but because the message is from God, and means light and salvation to the world. There are many things connected with that Church that even on a first view should command attention. Its ministry is not one of the learned professions, which men adopt for ease or gain or honor among men, as with that of many other churches. Those who labor therein do so without remuneration, because they have a positive knowledge that the work is of God and deem it an honor to be messengers of salvation to the world. This fact alone should create a presumption in their favor. Their teachings are unpopular; they are not given to please or win the people, but are a faithful statement of the plan of life and salvation as it has been revealed anew from heaven. Notwithstanding the unpopularity of the teachings of the Church, there has never been any attempt to render them more acceptable to the world, nor can there be, for they are an assertion of the unalterable laws of the Eternal God. The persistent loyalty to principle, in the face of continued opposition, should also be given its due weight. The steady growth of the Church, while others are waning in numbers and influence, clearly indicates the possession of some life principle that well deserves investigation.

The principles and doctrines of the gospel are set forth by the missionaries with no uncertain voice. The fullest investigation is respectfully invited. The controverted questions of centuries are settled by a statement of the absolute truth and word of the Lord upon the various matters involved. The principles that are stated to have been received by revelation from God cannot be resisted or overthrown. No theologian, however able or learned in the wisdom of the world, has yet been able to prove one of them to

be false. They are in harmony with the scriptures, because they come from God, the source of all truth.

Are those who oppose the Latter-day Saints justified in doing so? Have they fairly and honestly investigated the principles they presume to oppose and condemn? If they have not, they are not justified in their opposition. Some may rashly say that there is no need of investigation, as they are quite sure that the principles are wrong. Earnest and conscientious people do not thus hastily decide important questions. "He that judgeth a matter before he heareth it is not wise." How can they be sure if they do not know, and how can they know if they have not made the necessary investigation? It is a serious matter to reject without a hearing a message that is claimed to be of God, the bearers of which, in all earnestness, point to the holy Scriptures in full confirmation of the same. It is far more serious to use one's influence to induce others to reject it. We do not believe that the people who thus rashly decide the most momentous question in life would treat any other important question, in which they had no selfish interest, in the same way. They would not presume to judge in any other matter concerning which they had not informed themselves. The question of moral responsibility that here arises is a weighty one. It is quite certain that the Latter-day Saints and those who oppose them will alike stand at last before the Great Judge of all. If the former are what they claim to be, all will be well. Of that they have no fear, knowing by infallible evidence that the principles they proclaim are of God, and that they possess the authority to speak and officiate in His name. But those who oppose them, without knowledge or investigation, are on dangerous ground. With God and angels as witnesses, can they say that they have earnestly and honestly sought to know the real truth of the matter, irrespective of all consequences; that with full purpose of mind and heart they have tested the matter by the light of reason and the revealed Word of God as contained in the holy Scriptures, with a prayer in their hearts for Divine guidance—and, having done this, felt confident it was their duty to reject the testimony of the Latter-day Saints? How many of our opponents could abide this searching test? We venture to say not any. Knowing in our inmost hearts that the things whereof we speak are true, the Latter-day Saints can happily abide the test. Every person is urged to investigate the principles fully before becoming a member of the Church. They are invited to ponder well the significance of the step, to study the Scriptures diligently and seek the guidance of the Divine Spirit, before deciding the matter. Having submitted the principles to the severest test, and having the testimony in our hearts that they are true, why should we be opposed and persecuted because we declare the glad tidings which we have proven to be the very truth of heaven?

Let us consider how our opponents usually proceed. Instead of determining so vital a question in a manner commensurate with its importance, because it conflicts with their views or interests, they at once condemn it without a hearing. An attempt is seldom made to meet the arguments or consider the evidence. The most unfounded allegations are made and the most slanderous tales are invented and collected. These are spoken or printed, without a thought as to their truth, and given forth as though they were taken from Holy Writ. Fairness and reason, that govern in other matters, are thrown to the winds and any weapon is thought good enough to use against the Latter-day Saints. True, these may be resorted to in many cases because it is realized they cannot hope to succeed in any other way.

Whatever we believe, or however we may act, we are all free agents. We can set before us whatever ideals we choose. We can elect to be governed in our lives by temporal or by eternal considerations. We may desire to know God and the real truth of things or we may pursue our way regardless of these. But let us not deceive ourselves. If we are interested in religion, let us endeavor to find out and obey the truth. If we assume to teach or influence others, let us earnestly consider whether we are exerting our influence for God and His truth or against them. The grandest ideal is to love God and truth above all things and to maintain our integrity to these through all the storm and stress of life. It may bring some temporal disadvantages, but it will secure to us the approval of God, a good conscience and eternal honors.

H. I.

A WORD TO THE ELDERS IN THE FIELD.

In sending orders to the Liverpool Office for tracts, pamphlets, books or other works, it is suggested that postal cards be used instead of letters as a matter of convenience and economy. Where orders for literature and other business items are combined in one communication considerable annoyance results. Therefore it is particularly desired that all orders be sent in separate and apart from other matters. In no instance should the address of the writer be omitted. A strict observance of this rule will be appreciated.

Location of Meeting Places.—Our attention has been called to the fact that occasionally some of our members and friends experience considerable difficulty in locating the meeting-places of other branches they may wish to visit. In order to remedy this, we may say that each conference president is in possession of the address of each meeting-place throughout the mission, and will be pleased to give such information when needed. Members and friends can thus inform themselves before leaving their own homes.

CHARACTER AND REPUTATION.

THE difference between character and reputation is very great. Reputation is what is thought of us. Character is what we are in the sight of God. The first is what we appear to be; the second is what we really are. A reputation among men may be a nice thing, but it is not essential to life. It is far better to have a good character. It is by character alone that we shall finally be judged. It is possible to have reputation without character. Many people enjoy distinction in public life whose private life will not bear close examination. A man may have one speech for his home and quite a different speech for the street or the place of business. Almost to the end Judas Iscariot was looked upon as a highly-respected treasurer among the disciples, and possibly they never realized the full import of our Lord's saying that it were better that he had never been born. The Bible prepares us for some very great revelations on the Judgment Day. Character alone will determine our entrance into heaven.

It is possible, too, to have character without reputation. Jesus Christ was despised and rejected of men. There are hundreds of people to-day whose religious character we do not question, yet they are of no reputation. A reputation may be very easily tarnished, very speedily lost. Some of the happiest people you and I have known have been those living in quiet corners, with no reputation worth speaking of, yet their names are written in the Book of God. Such happy souls are to be envied. Such happy lives you and I may share. With the Psalmist we may say we are "small and of no reputation," yet we may also say, "I have kept Thy commandments, and because I have kept them, Thou, O God, hast kept me."—CANON STUART, M.A.

FROM THE MISSION FIELD.

Change of Address.—The address of the headquarters of the Irish conference has been changed to 14 Thorndale Avenue, Belfast, Ireland.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home August 3rd, 1911, per s.s. *Cedric*: From Great Britain—Richard W. Young, Jr., Heber P. Cooper, Alexander Anderson, R. Vernal Harmon, William E. Gailey and George L. Blamires. The following named missionaries were honorably released and sailed for home August 5th, 1911, per s.s. *Campania*: From Great Britain—J. M. Richards, C. B. Petty, J. W. Blasdell, J. H. Carter, George E. Anderson, Warrin Sirrine.

Utah Pioneer Day.—The sixty-fourth anniversary of the Utah Pioneer Day was fittingly celebrated by the elders and saints at London, July 24th, 1911. The elders played an interesting baseball game in the forenoon on the bank of the river Lea. In the evening many of the saints and friends, and about forty elders of the conference met in the large hall at conference headquarters and listened to one of the best programs ever given there. Elder Henry L. Jensen gave an excellent oration on the Utah Pioneers. The beautiful singing rendered by Brother and Sister Willard Andelin, Sister Grace Pugh, Elder Chamberlain, Sister Annie Williamson, and our male quartet, consisting of Elders Coombs, Moss, Eccles and Brother Riggs, was highly appreciated by the audience. The visitors as well as the saints had the spirit of celebration, and all enjoyed themselves as well as though they were in the heart of the Rockies.

Sunday School Outings.—Two branches of the Nottingham conference—Leicester and Loughboro'—enjoyed a delightful outing at Swithland Woods on Saturday, July 22nd, 1911, when both branches joined for their annual Sunday School treat. Brakes carried one hundred and eleven people from their respective branches to the woods, where games, races, and a delightful "tea" were enjoyed by everybody. Prizes were awarded to the lucky ones in the races, and to the Leicester boys went the honor of winning the cricket match. A tired and happy party it was that finally separated for their respective homes, at which some of them arrived "in the wee sma' hours."

The Birmingham Branch Sunday School had its annual outing on Saturday, July 29th, 1911. A party of sixty-five, including elders, saints and friends, went to a large farm near Shirley, where "tea" was served and many interesting games were indulged in; races were an important feature. Prizes were awarded the winners of the contests. The day was fine and a good time was had by all.

Baptisms.—At a baptismal service held at "Deseret," High Road, South Tottenham (London conference), on July 30th, 1911, four converts were added to the fold of Christ, Elders C. B. Petty and George E. Anderson baptizing two each.

On Sunday, July 30th, 1911, a baptismal service was held in the White Swan Baths, Norwich (Norwich conference), at which two persons were initiated into the fold of Christ, Elder Vance D. Walker officiating.

On Sunday, July 30th, 1911, a baptismal service was held at the Turkish Baths, High Street, Birmingham (Birmingham conference), seven converts—four from Sparkbrook and three from Birmingham—received baptism at the hands of Elders Joseph H. Davis and

Albert T. Smith. The confirmations took place at the Handsworth Assembly Rooms.

At a baptismal service held at Upnor, Kent (London conference), on July 30th, 1911, two persons were baptized by Elder William G. Wagstaff.

At a baptismal service held at "Deseret," High Road, South Tottenham (London conference), on August 1st, 1911, one person was added to the fold of Christ, Elder George E. Anderson officiating.

District Meeting.—On Sunday, July 23rd, 1911, at Edinburgh (Scottish conference), President George W. Teasdale and nineteen elders met in a very successful district meeting. After the opening exercises of the afternoon session, the general and local authorities of the Church were sustained. Elder Joseph Waite compared the proofs of the divinity of Joseph Smith's mission with those of the servants of God in other days. Elder D. O. Kirk showed that the doctrine of infant baptism was entirely unscriptural. Related his experience in meeting a lady who believed her little one eternally lost because it died before receiving this rite. Elder George E. Stoddard spoke of the belief of the Latter-day Saints regarding the resurrection of the dead and the degrees of glory in the kingdom of heaven. At the 6:30 p.m. session the hall was well filled with saints and friends. Elder George G. Campbell dwelt upon the meaning of the Savior's injunction, "Except a man be born again he cannot see the kingdom of God." Elder Marriner S. Eccles showed how fully the principle of sacrifice entered into the life of our Savior. All pioneers, martyrs, and prophets had sacrificed self for the work they performed. President Teasdale said, it is necessary that our religion enter into our daily lives or it is of no benefit to us. To love God and our fellowman is the greatest of all commandments. He thanked one and all for their attendance and was pleased with the excellent spirit which prevailed throughout the meetings. During the services pleasing vocal selections were rendered by Sister Mary C. Park, Brother A. C. Malcolm and the male quartet.

Successful Socials.—On Tuesday, July 25th, 1911, the elders of the Sheffield conference, together with the saints and friends of the Sheffield branch, held a very successful social in honor of Elders R. Vernal Harmon and Heber P. Cooper. Elders Harman and Cooper have filled successful missions, and have been honorably released to return home. The social was a complete success, and those who took part in the program are deserving of praise for the superior talent displayed.

On Saturday evening, July 30th, 1911, a very pleasant social was held in the Preston branch of the Liverpool conference, in honor of President Richard W. Young, Jr., who has been honorably re-

leased to return home. There were in attendance all the elders of this conference; Elders Ireland, Benson and Sonne of the Liverpool office; President Cottam of the Sheffield conference, and about one hundred saints and friends. An interesting program was rendered, consisting of songs, recitations, readings, etc. Light refreshments were served during the course of the evening, and the whole affair was one continual round of pleasure. The Preston saints presented President Young with a beautiful dressing case as a token of their love and esteem.

On Monday, July 24th, 1911, at Edinburgh (Scottish conference), the elders, saints and friends who had come together to attend the district meeting on the preceding day, met and repaired to Roslin, a beautiful spot about twelve miles from the city, where they held an enjoyable picnic. The time was pleasantly spent in playing games and partaking of the good things supplied, after which the party explored the ancient castle, situated nearby. About one hundred and twenty-five took part in the picnic.

On Saturday evening, July 29th, 1911, a social was held in Belfast (Irish conference), in honor of Elders W. W. Freckleton and J. W. Fitches and Sister Ethel McQuillan. Elder Freckleton is soon to return home and Elder Fitches has been transferred to the Norwich conference. Suitable presents were given to both elders.

A pie-supper and entertainment was held in Bruce's Hall, Middlesboro' (Newcastle conference), Wednesday, August 2nd, 1911, at which about one hundred saints and friends spent an enjoyable evening. The sum of £2 7s. was realized, the same to be used in giving the Sunday School children a treat in the near future.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXVI.—The New and Everlasting Covenant.

Text: For behold! I reveal unto you a new and an everlasting covenant; * * * And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law.—*Doc. and Cov.* 132: 4-6.

I. Covenants of the Lord Dating from Olden Times.

1. With Abraham (Genesis chapters 12-25; see also P. of G. P., Book of Abraham).
2. With Isaac (Genesis 26: 2-5).
3. With Jacob (Genesis 28: 10-15). See also Isaiah 55: 3; 61: 8; Jeremiah 32: 40; Ezekiel 34: 25; 37: 26).

II. The Later Covenant, New and Everlasting.

See Doctrine and Covenants, section 132; read this revelation

in its entirety; study with care the paragraphs specified in the following:

1. A covenant to be obeyed by all to whom the law is revealed (paragraph 3).
2. Condemnation to follow rejection in the light of knowledge (paragraph 4).
3. Purpose of its institution,—for the fulness of the glory of God (paragraph 6).

III. Conditions of the New and Everlasting Covenant.

1. To be validated by the authority of God—the official ministration of the holy priesthood.
2. To be of effect not only during mortal life but throughout eternity.
3. To secure not only salvation but exaltation.

LET US BE HAPPY AND HARMONIOUS—MY CREED.

Don't keep the treasure casket of your love jewels sealed so long,
But speak approving, cheering words that make the spirit strong,
Now while your friends can hear them and fill their hearts with love
To bless you for the sympathy that thrilled as from above.
Don't keep the flowers back to ornament their graves,
But send them now to make their homes here with perfumed waves.
Your love will banish sorrow and will dry up bitter tears,
'Twill strengthen hearts for combat brave with long and evil years;
'Twill mellow deep, stern lines that trouble and injustice trace
Upon the brows of those who've met defeat in life's swift race.
Your love reflects the brightness of God's sympathy divine
And bids the downcast heart look up to where His sun doth shine.

—Theodora.

DIED.

Lucas.—At 76 Victor Street, Grimsby, George Lucas, dearly beloved husband of Sister Martha Lucas, born April 18th, 1829, at Halvingham, Lincolnshire, England; died July 24th, 1911.

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